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THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTA BHA'SHYA.

(*Continued from page 270, Vol. II*)

Adhikarana.—4.

Hence (comes) light; so, indeed. it says. (II. iii. 10.)

Here a doubt arises as to whether the air and other objects of creation are born of Brahman directly, or of the causes which immediately precede them.

Pûrvapaksha: Each of them is born of the cause immediately preceding it. To explain: From the scriptural passage. "From âkâs'a is the air born."* it is seen that the air is born of âkâs'a, not of Brahman directly. So, also, light is born of the air. Accordingly, the S'ruti says "Light is born of the air."

Waters. (II. iii 11.)

"From fire come waters:"† in these words the S'ruti says that waters, too, come from fire.

Earth (II. iii. 12.)

"From waters comes earth:"* this S'ruti declares that earth comes from waters alone. Wherefore the elements (*bhûtas*) are not born of Brahman directly.

Because of the section, colour, and other passages (II. iii. 13).

In the Chhândogya also, it is earth that is spoken of as 'food' in the passage "they created food;" for, the section treats of creation of elements (bhûtas), and the S'ruti speaks of the colour in the words, "The black colour pertains to the food;"† and there is a distinct S'ruti, "from waters (was born) earth." Wherefore it is earth that is born of waters. On this principle, Brahman is not directly the cause of all, but it is only indirectly that He is their cause.

Siddhânta is stated as follows:

He (is the cause) verily because of His characteristic mark. namely His act of willing (II. iii. 14.)

It is indeed from Brahman alone that all the elements take their birth. Accordingly in the passage beginning with the words "From him, from this Atman verily, was âkâsa born,"‡ it is not declared that the

* Taitt. Up. 2—1.
† Ibid.

* Ibid.
† Chha Up. 6-2.
‡ Taitt. Up. 2—1.

மகாமகோபாத்தியாய
டாக்டர். உ. வே. சாமிநாதையர்
நூல் நிலையம்,
சென்னை-600090.

elements beginning with air and ending with earth are each born of that which just precedes it; on the other hand, it is declared that it is from Brahman, the cause, assuming the form of âkâsa etc, that all the succeeding effects such as air are produced, each in its turn. Thus it is Siva alone, the Paramâtman, who is the direct generator of all elements; for, as in the passage "It (the Existent) willed 'may I become many'", so in the passages "That light willed 'may I become many'", and "those waters willed 'May I become many'",* there is His characteristic mark, namely, the act of willing. It is from Brahman assuming the form of Sadâsiva etc., from the Atman dwelling in sound etc., that air etc. are born, as declared in the following passage:

> "Sadâs'iva is of the form of sound, I's'vara is of the form of touch; Rudra is of the form of light; Janârdana is of the form of sapidity itself; the Four-faced (Brahmâ) is of the form of smell: these are the five forms."

These, verily, Sadâs'iva etc., designated as the five Brahmans, the A'tmans dwelling in the five elements, constitute the body of the Parabrahman. From Parabrahman, verily, embodied in the five Brahmans, proceed the creation etc., of the universe. These, Sadâs'iva etc., having become the five elements, are born of Paramâtman.

(*Objection*): The passages such as "âkâsa was born," speak of the birth of the elements alone; creation of Sadâs'iva etc. is not directly spoken of.

(*Answer*): It is in fact declared. It has to be understood from other S'rutis. Accordingly, the birth of Brahmâ etc. as well as of the sense-organs is declared along with that of the elements in the Atharvas'ikhâ as follows:

> "One should contemplate I's'âna; all this should be contemplated (as I's'âna). From Him they are born, Brahmâ, Vishnu, Rudra and Indra, and all the sense-organs, along with the elements. The Cause of causes is not the contemplator; the Cause is ever to be contemplated, He who is endued with all powers, the Lord of all, S'ambhu who dwells in the midst of âkâs'a (of the heart)."

It is thus declared that S'ambhu should be contemplated in the middle of the supreme âkâs'a as the cause of causes. Hence the conclusion that the birth of all effects proceeds directly from Brahman assuming the forms of the various causes.

* Chhe-Up. 6—2.

Adhikarana. 5.

And the order contrary to this (order of creation) can also be explained. (II. iii. 15).

Here a doubt arises as to whether the order of creation indicated in the preceding adhikarana is reasonable or not.

Pûrvapaksha: It is not reasonable. For, in the Mundaka-Upanishad, it is declared that prâna etc., are born before âkâs'a etc., in the following words:

> "Hence is born prâna, manas, and all the sense-organs; âkâs'a, air, light, waters, and earth which maintains all."*

And in the Atharvas'ikhâ, a simultaneous birth of Brahmâ etc., as well as of elements and sense-organs is declared in the words, "They are born, Brahmâ, Vishnu, Rudra and Indra, and all the sense-organs, along with the elements." Wherefore it is held that the foregoing order of creation of âkâs'a etc., is not reasonable.

Siddhânta: The foregoing order of creation is quite reasonable. In the words "Manas, indeed, my dear, is made up of food (earth), prâna is made up of water, and speech is made up of light,"† the Upanishad teaches that prâna etc., is made up of elements, so that they are comprehended in the elements and therefore no separate order of creation need be mentioned in their case. Brahmâ etc., are said to be born simultaneously with the elements because the former are embodied in the latter and are therefore comprehended in them. Wherefore there is no inconsistency whatever in the foregoing order.

If you say that the intellect and manas come between them in order, because of the inferential mark, (we say) no, because they are all alike. (II. iii. 16).

(Objection:)—The Mundaka s'ruti declares, indeed, that the sense-organs and manas are successively born midway between prâna and the elements; and this is pointed to by the sruti describing the elements —such as "ether, air, light"—to have been created in the same order in which they are said to be created in another s'ruti. Wherefore the Mundaka-s'ruti also points to a definite order of creation.

(*Answer*:) No; for the words "Hence is born." have to be construed alike separately along with all entities beginning with prâna and ending with earth.

* Mundaka-Up. 2-1.
† Chhandogya-Up. 6-5.

Therefore, I's'vara alone is the cause of all. Hence the purânic saying:

"All things beginning with S'akti and ending with earth are born from the principle of S'iva. The whole is pervaded by that one Being, just as a pot is pervaded by clay."

The existence of a definite order, too, points to the birth of all from the principle of S'iva. Wherefore it is proper to maintain that Brahman is the cause of all.

Adhikarana.—6.

The designation of Brahman by words denoting the moving and the unmoving objects is not secondary, because of His having chreished the idea of becoming those objects (II. iii. 17.)

In a former section it was shewn that Brahman is spoken of as âkâs'a etc. This forms the subject of discussion here.

A doubt arises as to whether the words designating things animate and inanimate, moving and unmoving, is directly applicable to Brahman or not.

(*Pûrvapaksha*:)—It cannot be directly applied to Brahman, inasmuch as a word designating one thing cannot be directly applied to another. To explain: in the expressions such as "The sun is the sacrificial post"* and "the sacrificer is the stone"† the sacrificial post etc., are spoken of as the sun etc., merely because of some resemblance such as similarity in form, but not directly. Here also, in such expressions as "That light willed," Brahman, the sentient Being dwelling in light etc., is merely indicated indirectly by the words 'light' etc., inasmuch as the insentient light cannot possess the power of willing; just as it is in the case of the expression "the sofas (i. e., people occupying the sofas) are crying." Therefore, it is only by a figure of speech that Brahman dwelling in âkâs'a is spoken as âkâs'a etc.

Against the foregoing we hold as follows: The designation of Brahman by words applicable to moving and unmoving objects of creation is not secondary; on the other hand, they are directly applicable to Brahman; for, for the differentiation of names and forms of all things, Brahman is said to have cherished the idea of entering into them as their respective A'tman, as their indwelling soul, as the following s'ruti declares:

* Taitt. Brâhmana 2-1-5.
† Taitt. Brâ. 3-3-9.

"Of these beings there are three germs, and three only, the egg-born, the womb-born, and the earth-born. That Divine Being willed, "Ah! I will myself enter these three Divine entities in the form of this jîva, as their A'tman, and differentiate name and form.*"

The sacrificial post and the like cannot be spoken of as the sun etc., directly, inasmuch as there is no reason for it. In the case of the sofas, the people lying therein cannot be directly spoken of as the sofas because they merely abide in them. But here, inasmuch as Brahman has entered into the universe as its very A'tman, He can be directly spoken of by the word denoting it. A'tman for instance, who has entered into the body of a brâhmin and so on is directly spoken of as a brahmin and so on; otherwise, the sacraments of *upanayana* and the like enjoined in the words "one should initiate a brahmin of eight years"† would apply to the body alone, and it would follow that A'tman is not regenerated by the sacrament; and then the text,—namely, "He who has undergone these forty sacraments and who is endued with the eight attributes of A'tman will attain unity with Brahman;"‡—which holds out a certain result to the A'tman who has passed through the sacraments, would be meaningless. Moreover, such injunctions as "let the brahmin sacrifice," would be vain. Therefore Brahman is directly designated by the words denoting all moving and unmoving objects of creation into whose bodies He has entered.

Adhikarana.—7.

A'tman is not (born). as the S'ruti says, and because of his eternality as declared by them (S'rutis) (II. iii. 18).

In a former section, A'kâs'a etc, are said to have been born directly from Brahman. Here a doubt arises as to whether, on the same principle, jîva also is born of Brahman or not.

(*Pûrvapaksha*):—Jîva is born of Brahman; for the s'ruti declares emphatically that Brahman alone existed prior to creation and that there was neither the existent nor the non-existent, in the following words:

"When there was no darkness, neither day nor night, neither the existent nor the non-existent, then was S'iva alone"§

* Chhandogya-up. 6-3.
† Gautama-Dharmasutras 8-23.
‡ Ibid.
§ S'vetâsvatara-up. 4-18.

"One alone, secondless."*

Therefore jiva is born of Brahman at the time of creation. The illustration by sparks of fire is also consonant with the birth of jîvas, the sruti declaring as follows:

"Just as from fire small sparks proceed in a number, just so from this A'tman, all lives, all worlds, all Devas, all beings, all A'tmans proceed in a number."†

Wherefore as sparks are born of fire, so are A'tmans born of Brahman.

(*Siddhânta*):—As against the foregoing we hold as follows: A'tman is not born; for the s'ruti declares, "the Intelligent has neither birth nor death;"‡ and he is also declared to be eternal in the follwing s'rutis:

"The eternal among the eternals, the sentient among the sentients."§

"Knowing and unknowing are the two, the unborn, the Mighty and the weak."||

The emphatic declaration of the unity of Brahman prior to creation is due to the Jîva as well as the insentient matter having been resolved into Brahman, and to their names and forms having been consequently undifferentiated, but not to the non-existence of jîvas in their essential nature. The S'ruti illustrating creation by sparks of fire only points to their manifestation in name and form, but not to their birth; otherwise it would involve the fallacy of one's deeds being destroyed without yielding their fruits, and to other such fallacies. Wherefore jiva is not born of Brahman.

A. MAH'ADEVA S'A'STRY, B. A.

(*To be continued.*)

SERMONS IN STONES.

I

"Adoration be to the auspicious Swayambhu Natha, or Self-existent Protector."

From the Curugode stone Inscription. A. D. 1173.

1. "I prostrate myself before Sambhu: whose glorious head is adorned with the resplendent moon; and who is the chief prop of the foundation of the three worlds.

2. "May Swaymbhu be propitious: he, who won immortal renown; who grants the wishes of those that earnestly intreat him; who pervades the universe; the Sovereign Lord of Deities; who destroyed the state and arroganace of the demons; who enjoyed the delightful embraces of Parvati; to whom the learned prostrate themselves: the God above all gods.

3. "I prostrate myself before Sambhu; whose unquenchable blaze consumed the magnificent *Tripura*; whose food is the nectar dropping from the beams of the moon; who rejoiced in the sacrifice of heads by the Lord of Rácshasas; whose face is adorned with smiles, when he enjoys the embraces of Gauri.

(The foregoing stanzas are Sanscrit: the fourth, which is Pracrit is unexplained. Those which follow are in Canara).

5. "By the Consort of Devi whose divinity is adored, the spouse of Parvati, resplendent with the glorious light of gems, reflected from the crowns of the Lords of Gods and demons whose heads lay prostrate at his feet, with a face ever lighted up with smiles; he is the self-existent deity: May the wealth, and the stations of his saints, be ever granted to us.

6. "The beams of whose sight, like the frequent waving of the lotus flower, flash reflected from the numerous crowns of glorious kings, and of the Lord of Demons; who exists in all things, in all elements, in water, air, earth, ether, and fire, in the sun and moon: the renowned deity manifested in eight forms; Sambhu; may be grant our ardent prayers.

7. "Cheerfully I bow to Sambhu in the lotus of the heart; to him who increases and gives life to all; who holds supreme command over all, who, through his three divine attributes, created and animated fourteen worlds; who ever resides in the minds of his saints.

II

"Om! Well be it! Auspicious victory and elevation

From the Ujjaini Inscription. A. D. 1144.

"Victorions is He, whose hair is the etherial expanse; who, for creation, supports with his head that lunar line which is a type of the germ in the seed of the universe.

"May the matted locks of love's foe, reddened by the lightning's ring that flashes at the period of the world's end, spread for you nightless prosperity.

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* Chhâ-up. 6-2.
† Bri-up. 4-1-10.
‡ Katha-up. 2-18.
§ Katha-up. 5-13.
|| S'vetâ-up. 1-9.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

SUPAKSHAM.

With the commencement of the new year, and with earnest prayers to the Supreme Sivam to give strength and light, we proceed to translate the Supaksham of Sivagnana Siddhiar, a work so far unparallelled for the lucidity of its thought and felicity of its expression, and closeness of its reasoning. Our Pandits fall shy generally of Sivagnanabotham, but this work is more popular with them; and its words and phrases thoroughly permeate their speeches and writings, and one feels so far quite at home in Siddhiar when one takes it up, after an acquaintance with the writings and speeches of our Pundits. The verses are flowing whether long or short, and there is very fine rhythm about them, and we recommend our readers to read them even along with our translation, familirize themselves with the expressions and the technicalities and so to assimilate them much more into their thought and life than otherwise.

Our achariar begins his work as usual with an invocation to the Supreme and a preface.

INVOCATION.

To the Supreme.

1. He, who has no beginning, middle and end, the Infinite Light, Form of Love and Intelligence, the Consort of the Mother of the world-clusters, the Principal Gem in the crown of the Devas, who praised by the world, with the hanging coral braids, adorned with the half moon, dances in the arena of spreading Light (chitakas); His pollen-covered Lotus Feet, I will make my crown, and let my unchanging love grow towards Him.

2. Let me place on my head, the feet of Siva who stands as the goal of each of the six forms of Religion who stands in the special Forms conceived by the various internal schools of Saiva Religion, and yet stands beyond all conception as set forth in the Vedas and Agamas (according to the Ideal of the Siddhanta Saivam), and fills all intelligences with his Love, and becomes my Heavenly Father and Mother and fills inseparably one and all.

2

In the following *Mangala* Verse, the author seems up the substance of all his teachings, for the elucidation of which, the student is requested to look up Sivagnanaswami's commentary.

Sakti.

3. She, who becomes manifest as Isa's Supreme Will, and Power, Gnana, and Love, working for the origination, sustentation and resolution of these worlds; and who assuming both Rupa, and Arupa and Ruparupa, becomes God's Supreme Consort, these worlds and their contents; who giving birth to all forms of life, and making them eat their fruit, in the respective worlds, destroys their bodies in due time; She, my Mother seats Herself in Majesty with our Father in the hearts of the Sinless Devotees. Her, gracious Feet, let me place on my head.

Ganesa.

4. For the completion of this my work in Tamil verse without any obstacle or blemish, I praise with love and fervour the lotus Feet of the Elephant-God Ganesa who, begotten by the Omnipresent Light and His Mountain-Wife, has five hands, four shoulders, three eyes, two feet, and a long tusk and a big belly.

Subramanya.

5. The gracious Infant Guru, who taught the import of the rare Vedas and Agamas, Angas and Shastras to Agastya; the Muni of Vedic Munis, The Deva of Devas, the loving Child of Siva, the God of the Yogis; the Heroe of victorious Heroes, the Scanda, who gives liberation from the bond of births to those who worship Him incessantly with flowers of holiness and water of purity; His Twin Feet let me plant on my heart and on my head.

St. Meikanda Deva.

6. The gracious Sun, which shinning on this universe, opened the lotus-bud of the human hearts, on the opening of which, the bees of the ancient Vedic hymns hummed about, the fresh honey (of love) gushed out and the fragrance of Sivam spread forth; He, Meikanda Deva, who lived in Tiruvennainallur, surrounded by groves in full bloom, the great saivite Teacher, His Goden Feet which outrivals the lotus, resting on my head, I shall ever worship.

The imagery in this verse is simply exquisite.

Preface.

7. My attempt to declare the knowledge of the Supreme, who was imperceptible to the Gods and the Vedas, and in the presence of the Lord's devotees who have no infirmity except that of clinging to the Feet

of the Lord, after knowing in truth the substance of the Vedas and agamas and other books of knowledge, is like that of the water standing under the hoof of the cow braving itself out for comparison with the roaring and spreading flood of the seven seas when brought together.

8. Men and women of this world dote over the unmeaning babblings of their darling children, and fondle them ever so much as their greatest treasure. Indeed, the learned, also, out of their gracious regard for me will not notice the faults in my verse.

9. My attempt to describe the feet of Him, who could not be understood by the Vedas, Vishnu, and Brahma, by the mind and speech, and by argumentation, will surely excite the laughter of the learned.

10. Nevertheless, it is possible, by the Grace of God, to know Him by the teachings contained in the Agamas; and also by proper argumentation, and to perceive Him in our heart by Gnana-Sadana, our doubt having vanished; and to remove the darkness of Maya, and to dwell in the company of the Holy.

11. As different ways lead to the same town, so will the various religions taught in the Agamas given out by God who is self-luminous lead to the same truth. But those, who listen to the inconsistent sayings of people who are led by their own self-conceit and not by God's revealation will fall into the depths of the sea, though seeking to reach the heights of Mount Meru.

12. Leaving those who have attained to the Highest knowledge, and those who are incapable of any, I write this work for those who are in search of a way for reaching the truth, from the instruction imparted to me by my teacher by means of his Sivagnanabotha, derived in succession from Sanatkumara, Nandi, and Parameshwara; and I call my work Sivagnana Siddhi.

13. Those Devotees of the Lord who worship Him in this birth, owing to the strength of their previous attainments in other births will be led to the Purest Seat by the Lord Himself. To others only who desire to seek the goal by the reading of books, do I undertake to show the path of reaching His Lotus feet.

14. Let me here expound the nature of the Parameshwara, and the books revealed by Him, the subtance of Logic, and the things discoverable by its methods, and the sadana to be pursued by the truth-seeker, the nature of both the Bound and Freed condition of Souls, after removing by question and answers, the false doubts and misgivings induced like a mirage by the various sectarians and thus try to arrive at clear truth.

15. Let me here expound the truths of Saiva Siddhanta, following as my chief guide the work of Meikanda Deva, who, out of mercy, adorned my head with his twin-feet, and placed the knowledge the True Self in my heart, and thus plucked me from the sea of human births and suffering.

FIRST SUTRA.

1. All the worlds that are denoted by the words he, she, and it, originate, and are sustained and are resolved into its primal condition. Hence, a First cause that can effect these changes is necessitated. He stands at the beginning and end of things and reproduces these worlds, (for the benefit of the eternally bound souls) as He is the eternally Free, and Intelligent Sat. Hence Hara is the Supreme First Cause.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(*To be Continued*).

THAYUMANAVAR'S POEMS.

(*Continued from page 272, Vol. II.*)

ஆரா ரெனக்கென்ன போதித்து மென்னவென்
    னறிவினை மயக்க வசமோ
அண்டகோ டிகளெலாங் கருப்பவறை போலவு
    மடுக்கவைக் காவமைத்துப்
போராம னின்றபர வெளியிலே மனவெளி
    பிறங்குவத லாதொன் றினும்
பின்னமுற மருவாது நன்னயத் தாவினைப்
    பேரின்ப முத்திநிலையும்
தாராது தள்ளவும் போகாது னாலது
    தள்ளினும் போகேனியான்
தடையேது மில்லையாண் டவனடிமை யென்னுமிரு
    தன்மையிலு மென்வழக்குத்
தீராது விடுவதிலை நடுவான கடவுளே
    தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
    தேசோ மயானந்தமே. (கசஎ)

117. O Bliss of teeming Splendour! O The Supreme Intelligence, being the indiscernible Sat that hast filled my heart!

No amount of dissuasion can affect the most harmonised state of *Sivagnana* I have attained. My mind will never grow worse by clinging itself to something else but Thee; but I will have it brightened in assimilation with Thy unchangeable Paramakas wherein are coiled up myriads of world-clusters in order in a couchospiral form.

So, Thou must never deny me the Supremest Bliss of *Siva-Sayujya Mukti** and, even if Thou shouldst choose to do so, I can never depart from Thee.

O Thou, the Just God, the connection of the Ruler and the ruled† between us will never cease nor can I withdraw myself from absolute reliance on Thee.

* It is the highest state of Mukti which is the soul's (sthula chit's) advaita union with the Lord-Siva (the Shukshma chit). That is, the soul becomes realised in the Siva-Lord both substantially, spiritually and mentally. The human soul then sees and enjoys for ever the Infinite Siva in all and every thing as *that* Siva.

† *The Ruler and the Ruled.* This relationship is called in Tamil 'ஆண்டானடிமை' (the ruler and slave). The object of the system of prayers to God is to worship Him and pay reverence to Him for His grace, recognising His Superiority and Benevolence over us (souls), and to graduate ourselves in the course to the blessed end by contemplating Him by the sacred mantras (the set expressions of His said Superiority and Benevolence) and carry on the contemplation to such an extent that we so contemplating Him lose ourselves in that true Ideal (Lord-Siva) and become the Ideal *i.e., one with Him* (Lord-Siva); then we, the souls, can be said to feel Parama Siva or Parabrahamam in all and everything as Parabrahamam; then the I-ness is dead, My-ness is dead and every thing else *material* is discarded and what remains and what alone can then remain to us is the Akandâkârayeka Tatva-Siva (The Infinite God of Love). In short we become Love itself, true to the famous saying of Saint Tirumular 'அன்பே சிவமா யமர்ந்திருப்பரே' (They will rest themselves in the Blessedness of Love, the Siva): This Siva-sayujya Moksha state of Bliss can, *in a speaker's standpoint*, be said to be 'duality in non-duality' or 'neither one nor two nor neither' being at one with or becoming one with Siva (Love or in one word *'The Advaita'* as explained by our Holiest Meikanda Deva. Vide his *Sivagnanabotham*). But, *in a Mukta's stand-point*, that is, in the stand-point of a soul that has attained the said Supremest Moksha, there is neither dualism nor monism nor non-dualism nor both nor anything in existence except *the Blessed Sivânubhava or the experience and enjoyment of the Blissful God of Love and Love alone, that is, Siva, Siva, Siva alone*: There exists no speech, no word, no argument, no darkness, no powerfulness of anava and no likes nor dislikes. Anavamala becomes dead like a burnt seed and the Mukta, of course, becomes absorbed in Love (Siva), indistinguishable, say, to the eye of a spectator, just like a man's shadow which becomes indistinct when he gets under the dark (cool) shade of a tree. This Sivadvaita Gnanananda of the blessed Mukta is misconstrued as mere monism. But as posited by the Saiva Siddhanta school it is dualism as well as monism and goes farther beyond and is a *Beyond*: It is, as I already cautioned myself, in a speaker's stand-point:—

(*a*) *the Dualism*, in as much as its infant stage or growth is 'dutifulness to Siva' *i. e.*, contemplating Siva in the second person, the *contemplator* feeling himself in the first-person.

(*b*) and *the Monism*, in as much as its grown up (adult) stage is the maturity of thought and consequent capability of becoming the Parabrahman whom he (contemplator) reflects upon, that is, in other words, in this stage he is said to identify himself with the Parahbrahman; or in brief, the soul (contemplator), reaches the *Bhavana-Bhavaga* stage *i. e.*, sunk in reflection (Bhavana) upon the a thing (Bhavagam).

(*c*) Lastly, the stage Beyond is the true *Advaitam* when the above reflection is so much and so far intensified that the soul that *reflects* becomes the object (Siva or God of Love) reflected upon and *sees* Siva in all and all as Siva and enjoys the infinite Bliss of Love for ever, of course having melted itself by the above sadana (a and b) *Sariya-Kiriya-Yoga-Gnana* into that Love. This is the Sivohambhâvana (Sivadvaitam). But this Sivadvaitam is not Siva-*sama*-sivadvaitam *i. e.*, to become *equal* with Siva). But it is "ஏகனாகி யிறைபணி நிற்க" (contemplating to be One with the Supreme).

Thus we have seen that the four stages of Sadana, *Sariya*, *Kiriya*, *Yoga* and *Gnana* correspond to *dualism* (*Sariya and Kiriya*), *Monism* (Yoga) and the state beyond (Gnâna). This must be, and nothing else can be, and the correct reasonable interpretation of dualism and monism. And the worship or contemplation of *Siva or Love* Supreme being the Highest Truth universally acceptable and accepted, the above four stages may be called *Siva*-Sariya—*Siva*-Kiriya—*Siva*-Yoga and *Siva*-Gnâna. These four stages do include, as aforesaid, the dualism, monism and the stage Beyond. The Stage Beyond is predicated by this school, the end

கந்துக மதக்கரியை வசமா நடத்தலாங்
  கரடிவெம் புலிவாயையும்
கட்டலா மொருசிங்க முதுகின்மேற் கொள்ளலாங்
  கட்செவி யெடுத்தாட்டலாம்
வெந்தழலி னிரதம்வைத் தைந்துலோ கத்தையும்
  வேதித்து விற்றுண்ணலாம்
வேறொருவர் காணாம லுலகத் துலாவலாம்
  விண்ணவரை யேவல்கொளலாம்
சந்ததமு மிளமையோ டிருக்கலா மற்றொரு
  சரீரத்தி னும்புகுதலாம்
சலமே னடக்கலாங் கனன்மே லிருக்கலாந்
  தன்னிகரில் சித்திபெறலாம்
சிந்தையை யடக்கியே சும்மா விருக்கின்ற
  திறமரிது சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
  தேசோ மயானந்தமே. (கசஅ)

118. O Bliss of teeming Splendour, O The Supreme Intelligence being the indiscernible Sat that hast filled my heart!

No task is so hard as to concentrate and tranquillize my mind towards Thy contemplation. We can rather subdue and control the horse, or the big elephat even while it is in rut. We can fascinate and bind the mouth of a tiger or a wild boar. We can ride on the back of a lion. We can hold a venomous cobra in the hand and play with it. We can live by the alchemic art of changing the fine metals into Gold. We can acquire the *siddhi* of moving in the world unseen. We can command service from the celestials. We can enjoy eternal youth and successfully practice entry into another's body. We can walk on water and remain in the burning fire. And we can get many more supernatural powers except the said control over the *turbulent mind.**

which this stage leads to being the *Siva-Sayujya Sivânanda Moksha.* Now, then, therefore it can be safely concluded that the Saiva School includes all schools in their right sense and is yet beyond all schools and is the nearest step to the Highest Moksha (Sivasayujya) aforesaid.

c. f. Verses 27, 41, 46, 51, 53, 59, 67, 83, 91, 95, 106, 115 with their footnotes. Still, the Saiva School condemns only the bigotry of such other minor schools as wrongly and hastily conclude that the end which they predicate is the Final End and that there can not be 'an *another* side' nor a stage beyond.

The *dualism* and *monism* are the mouth and breath
Of this *embodied soul*, the beautiful advait:
Shut up mouth, breath will stop; shut up breath, mouth will stop;
And undeveloped will go th' soul if both me stop.

* *c. f.* Notes to Ashtaanga yoga under verse 61.

எல்லா மறிந்தவரு மேதுமறி யாதவரு
  மில்லையெனு மிவ்வுலகமீ
தேதுமறி யாதவ னெனப்பெயர் தரித்துமிக
  வேழைக்கு ளேழையாகிக்
கல்லாத வறிவிற் கடைப்பட்ட நானன்று
  கையினா லுண்மைஞானம்
கற்பித்த நின்னருளி னுக்கென்ன கைம்மாறு
  காட்டுவேன் குற்றேவலான்
அல்லார்ந்த மேனியொடு குண்டுகட் பிறையெயிற்
  றுபாச வடிவமான
அந்தகா நீயொரு பகட்டாற் பகட்டவ
  டாதடா காசுநம்பால்
செல்லாத டாவென்று பேசவா யதுதந்த
  செல்வமே சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
  தேசோ மயானந்தமே. (ககக)

119. O Bliss of teeming Splendour, O The Supreme Intelligence being the indiscernible Sat that hast filled my heart!

Though I seldom see any one in this world either possessed with perfect knowlege or with total ignorance, yet I may be passed for one of total ignorance. With all my wretched state of illiteracy, Thou wast, on that auspicious day, gracious enough to acquaint me by the •Sign of Thy Hand with the blessed Gnana of Truth. Being ever indebted to Thee as Thy slave,* I cannot think of a meet return for Thy Beneficence. O The Wealth of Divine Grace, that gavest me courage to pronounce even to the dreadful Yama† these words of warning:—

Oh dark-sized ghastly *Yama*
Of grim round eyes and teeth
White as the crescent moon,
O! you cannot delude!
O! you I can preclude!
Though you with bluff dread me
Your word can't *tell*, I see.

R. S.

(*To be Continued.*)

* *Slave.* The souls are ever co-existent with Parama-Siva and subordinate to Parama-Siva. Both in the bhanda and moksha states, they are so. Even the Gods and Trimurtis are so. Here the saint's argument is that Parama-Siva's Benevolence towards His dependent souls flows freely without any return to be expected from them and that therefore a dependent soul can never repay it in any way. The only repayment is the undying Love to Parama-Siva.

• Vide notes to 95th verse last para.

† Yama is God of death.

"PURRA-PORUL VENBA-MALAI."

(*Continued from page 276, Vol. II.*)

PADALAM III.

G. U. Pope

THE CONQUEROR.

THE *Vagai* WREATH.

The leaves and flowers of the *vagai* (*Mimosa flectuosa*), which are white, were worn by victorious kings, or any who won prizes in a competition. This chapter contâins thirty-four verses, and appears at first sight to be entirely without plan or purpose; but it indicates the course of conduct which entitles any one, of any caste or class, to the praise of his fellow-men. It is probably of later introduction. There are more conquests than men are apt to imagine. Peace has its victories, more worthy of the Vagai than those of war. A few of these verses, more artificial than the preceding, throw light upon the feelings and habits of the people, and these I have given.

Much of this is from Manu (or similar works), and is the introduction of the Brahman code into the South. We have here the four castes, Kshattriyas Brahmans, Vaisyas, and Cudras.

§ 2. *The King's* Vagai. *Tirumphant. War. The Kshattriya*,

The king, returning from conquest, puts on the white *vagai* garland, with the dark jewelled anklets, and girds himself with a purple cincture.

VERSE 156.

"These were the glorious wounds I received on the battlefield;
of them and sorrows we will think no more!
Bid my heroes who have overcome the fiery foe put on
the victor's anklets, stainless wreath, and girdle's purple folds."

Eight more verses similar to those in the foregoing chapters celebrate the kingly warriors' triumph.

The Brahman's Vagai: *Sacred Rites.*

The learned Bràhmans celebrate their victory by offering the *yagam* sacrifices.

VERSE 163.

"On the land bordered by the sea, on whose borders the surges rise,
he who has seen the Vetham's farthest shore, sits an *ascetic king*.
He, mid the praises of all, lights his sacrificial fires,
himself the shining light of men."

§ 10. *The Merchants'* Vâgai: *Practical Life.*

This speaks of the sixfold deeds of the merchant-king, free from all evil.

VERSE 164.

"He ploughs and reaps the harvest; guards the lowing kine;
sells piles of precious wares; learns lessons of sacred lore;
performs his daily rites with the three fires;
scatters his gifts, nor looks for recompense:
he is the *merchant-king*."

These are the *Vaisyas*. They are the capitalists, proprietors; and the *Vellàlar* are their servants.

§ 11. *The Vellàlar*-Vâgai: *Faithful Toil*

The Cudras, or fourth caste, are those who cultivate the soil under the direction of the higher castes. Their 'triumph' (*Vàgai*) is to do the will of their lords.

VERSE 165.

"They flourish, in obedience to the three higher ranks;
according to the orders of these they act, and refuse no command;
they live according to the 'ethic rules prescribed;
they plough the fields, where the beetles hum;
they are the *life* of all that live on the earth."

§ 12. *The Chieftain's* Vâgai: *Conciliation.*

Here is a warning to the chief. He must never be tempted, contemplating his own fame and greatness to treat others contemptuously; but must learn to honour all men.

VERSE 166.

"Glorying in thy hosts, like the billows of the sea,
despise not thy foes! Those who rightly judge
touch not with their hands the fire that smoulders still,
'neath ashes white; but wait till it utterly dies out.";

The power of vanquished enemies may yet revive; even in their ashes "live their wonted fires."

§ 13. *The Wise Man's* Vâgai: *Truth.*

VERSE 167.

"The sun sheds light and scatters darkness in three worlds, earth, hell, and heaven.
The wise man knows three times,—the past, present and future belong to man.

Though sun, and worlds, and times should change
and pass, though milk become sour,
and light darkness,—*the good man's word of truth
fails not.*"

§ 22. *The Glory of the Heroic race: its* Vâgai.

The hero's mother speaks.:

VERSE 176.

"My *father* lives in stone, a hero's effigy; my *husband*
fell in battle slain.
My *brothers* died, resisting the foe to the last.
When all the host had perished,
My *son*, like a porcupine, pierced by innumerable
darts, fell fighting against the foeman's king."

§ 23. *The Town of the Heroes: its* Vagai.

VERSE 177.

"Once in *village* courtyard children fitted their
arrows to their bows,
to shoot the hares that gathered there. Its heroes now
ward off the strokes of hostile kings, from the mighty
breasts
of their own leaders: such is the *city* now!".

§ 30. *Excellence is Victory. The* Vagai *of the Good.*

VERSE 185.

"They change not as in the sky the changing moon.
Though they obtain wealth brought in ships from
over the ocean,
Will their excellence change, whose hearts are pure
As the white conch-shell found on that ocean's shore?"

§ 33. *Grace in Life and Death. The final* Vagai.

This chapter, concerned with the conqueror's wreath contains many verses that hardly seem to belong to the subject, and seem to be of later origin; but it ends with the following quatrain, which is meant to teach *there is no real victory but that which overcomes the world.* There is an aroma of the Bhagavat Gita here.

VERSE 188.

"Before the body perishes, that long has aflicted us
with many pains and bound us fast, let us escape
from tht net,
with many meshes, of the world, which is full of fear
and confusion,
and gain the right path! *This alone is strength and
victory.*"

This ends the eighth chapter; the eight wreaths of the warrior have been sung in order.

PADALAM IX.

ROYALTY.

This chapter, in fifty-one quatrains, is supposed to treat of the duties and glories of the king and kingdom. The *Kurral*, ch. XXXIX, contains the substance. It is entirely miscellaneous, and its topics will better be studied in connection with the Purra-nannurru (cf. P. N. N., 6).

A few verses illustrating the lives of these old chieftains are interesting. In P. N. N., 239, is given a picture of what to them was a 'perfect life.'

THE PARAGON.

" He wedded one with armlets decked, one fair to see;
He put on chaplets in the pleasant flowery park;
He smeared himself whith fragrant *sandal* paste;
He slew his foes with all their kindred race;
He friends extolled and magnified;
Homage to none he paid as mightier than himself;
Triumphed o'er none as weaker than himself.
He ne'er sought aid of others as a suppliant;
To none that asked did he refuse his aid.
He shone with glory in the councils of the state;
He stood a bulwark, gainst the vanguard of the foe;
He followed up relentlessly their fleeing host.
He urged his charger swiftly o'er the plain;
Round the long course he drove the lofty car;
He rode aloft on mighty elephant of state;
He quaffed from golden bowel the sweet plam-wine;
He made the hearts of minstrels glad with feasts;
His lucid word made clear the darkest theme:
And thus, all that a man may do he did!
Take ye the head of this all-glorious one,
Cut off with sword, or burn, or let it lie
Where'er you will; his glory is *secure.*"

The king was *Nambi Nedum Ceriyan*, evidently a king of Madura in very ancient days. He is mentioned nowhere else. The minstrel was *Murruvalar* ('the laughing one') of *Perevil* (see notes on v. 36), and this is his only remaining song.

The following beautiful verse (P.N.N., 245) is by *Ma-Kothai*, the *Ceran* king, on the death of his queen:—

"My sorrow swelling knows no bounds, but hath not
strength to free me from this loathed life! I bore
her forth to burning ground, where Kalli* spreads;
there on the fire
I saw the fuel heaped; I laid her on her couch
Of rising flame! The innocent in soul hath died,
And left me here! What charm hath life henceforth
for me?

These kings not unfrequently renounced their kingdoms and became ascetics. This is referred to in the two following songs. (P.N.N., 251, 252.)

* A kind of Euphorbium, abundant in desolate places.

THE KING HAS RENOUNCED HIS KINGDOM AND BECOME AN ASCETIC.

"We saw erewhile the king within his pictured home
weaving gay garlands for the happy mountain maids;
but now, upon the mountains in the *bambu* brake
amid the waterfalls, he dwells; and lights his fire
with wood* the elephants have brought
and dries his tangled hair."

"Amid the roaring cataracts he makes his way;
his hue is changed; his locks are brown as *Tillai* buds.
He plucks the creepers' sacred flowers.† But erst he wove
the net of courtly words that took the simple hearts
of the fair maidens in his stately palace-home."

The following lyric (P.N.N., 243), which strikes a chord that will vibrate in many hearts, was *Todi-talai Viru-Tandinar*, one of the bards of the ancient Madura College.

"I muse of YOUTH! the tender sadness still
returns! In sport I moulded shapes of river sand,
plucked flowers to wreathe around the mimic forms:
in the cool tank I bathed, hand linked in hand,
with little maidens, dancing as they danced!
A band of innocents, we knew no guile.
I plunged beneath th' o'erspreading myrtle's shade,
where trees that wafted fragrance lined the shore;
then climbed the branch that overhung the stream,
while those upon the bank stood wondering;
I threw the waters round, and headlong plunged,
dived deep aneath the stream, and rose,
my hands filled with the sand that lay beneath!
Such was my youth unlesson'd. 'Tis too sad!
Those days of youth, ah! whither have they fled?
I now with trembling hands, grasping my staff,
panting for breath, gasp few and feeble words.
And I am worn and OLD!"

[Cf. Naladiyar, ch. ii.]

The young prince to whom this was sung was *Perum Cattanar* of *Olli-ur*, whose dirge (P.N.N., 242) was sung by Nallathanar. It is as follows:—

"The youths wear garlands bright no more;
the damsels gather flowers no more;
the bard puts wreaths around his lyre no more;
the songstress gay adorns herself no more!
Cattan is dead, who with his mighty spear
O'ercame and slew great heroes, triumphed so!
O jasmine, dost thou flourish still in land of Olli-ur?"

* Wild elephants serve the holy ascetic.

† The *Tali*, a convolvulus, sacred to Civa. (See Tiruvacagam xix, 36.)

PADALAM X, XI, XII.

MISCELLANEOUS.

These three chapters form a kind of appendix, into which much has been thrown that belongs properly to the other great division of *Aga-porul*. Ther are, however, a few verses that throw light upon the ancient history of the South. We have seen the warriors crowned with eight different wreaths. There are three flowers worn only by kings.

§ 1. *The Palmyra Wreath of the Ceran.*

The Cera king, when he went forth to war, assumed wreath of the flowers of the palmyra-tree,* which, flourished most in the lands over which he then held sway.

VERSE 240.

"By the gushig waters of the hill of Kolli,†
where the Kanthal‡ spreads its leaves like a canopy,
the Vanavan§ crowns his brows with the cool bluelotus;
when he goes forth to war his wreath is the palmyra-flower."

§ 2. *The Margosa Wreath of the Pandiyan: Vembu.*

The Pandiyan wears the Margosa ‖ wreath when he goes forth to battle.

VERSE 241.

"The great Varuthi, ¶ the guardian just, the horseman swift,
who leads forth a valiant host of stout warriors with Tumbai,
when he goes out to fight, with bannered chariot dreaded by his foes,
crowns himself with the Vembu wreath, praised by all."

§ 3. *The* Atti ** *Wreath of the Coran.*

The *Atti* is the wreath worn in war 'by the Cembiyan.'

VERSE 242.

"The garland of the king of the land of Kaveri's rushing flood, where heroes go forth on elephants,
wielding the murderous sword,
decked with the jewelled anklets, and brandishing their spears, is the *Atti*."

* *Borassus glabelliformis.*

† A range of hills in the Salem district, belonging to the Cera kingdom.

‡ *Gloriosa superba.*

§ The 'heavenly': an epithet of Cera kings.

‖ The *Nim*, *Vembu*: *Melia Azadirachta* (Lin.). In Portuguese 'Amargozeira' and corrupted into Margosa. See my Naladiyar Lex. (*in loc.*).

¶ An epithet of the Pandiyans 'shining'?

** *Atti* (*Bauhinia racemosa*), called also *Ar*. It is worn by Civa.

In Dr. Hultzsch's "Epigraphia Indica," vol. iv, Nos. 22, 23, 52, are given three Tamil inscriptions found at Kil-Muttugur (முத்தூற்றுக்கூற்றம்), in North Arcot, of which one records the death of a hero who fell while rescuing some cattle that had been lifted (தொழுக் கொள்ள மீட்டுப்பட்டான்). The stone bears the effigy of the hero in relief. Some of these fallen warriors have offerings by their side. So in P.N.N., 232, ascribed to Avvai, it is said :—

"Let change of morn and eve for ever cease,
and all my days of earthly life be done! For, ah!
the stone stands there with feathers bright.
Will he accept libations poured—he wont to give
to all that asked—who nowreceives no giftbestowed?"

There are many songs in P.N.N. bearing upon the same subject, and the photographs we possess of those recovered stones would be the most appropriate illustration of these verses.

In chapter x there are several verses which speak of the honour due to departed heroes. Surviving comrades seek far and wide for a suitable stone to place over the hero's ashes; this stone is brought to the spot with great processions; it is then washed and consercated; and finally inscribed with the hero's name and exploits.

§ 10 *The Setting up of the Stone.*

VERSE 251.

"While garlands wave, jewels tinkling sound, and fragrant smoke goes up,
they pour forth libations of toddy, crown the stone with peacock feathers, and inscribe it with their hero's name, adding:
'This is the memorial of him who thirsted for the fight, full of valour, amid the hurling of the spears.'"

In some cases shrines were built, where the departed heroes were honoured. It would appear that while many widows died with their husbands, this was generally a kind of sucide, and not a formal *cati*. The *cati* was however, frequent, and in the P. N. N. Brahmans are spoken of as striving to hinder it, but in no case as prompting it. The life of the widow was depicted here as one of absolute asceticism, and to escape this many sought death.

We read (P. N. N., 246) of the Suttee (CATI), and this is hinted at in many of the verses.

The word Cati (सती) * is Sanskrit, and means a *virtuous woman*; but has been specialized to denote one who burns on the funeral pyre with her deceased husband. There is no word in Tamil equivalent to it, nor is the custom at all consonant to the feelings of the Tamil people. It was purely a Brahmanical idea. Yet there are evidences in the old Tamil poetry that the widow felt herself a poor miserable outcast, and often sought relief in suicide. Many beautiful stanzas give utterance to this feeling. The tenderest affections of the human heart have often been perverted, and in this case the awful scenes of what in English we call the *suttee* had such an origin. Yet we must believe that in most cases the immolation was purely voluntary on the part of the victim—the result of overexalted feeling. In the following verse the Brahmans and kindred of the despairing woman had attempted to dissuade her from the sacrifice; she replies to their urgent expostulations :—

P. N. N., 246.

"O ye of wisdom full! O ye of wisdom full!
Ye bid us not go forth to death; ye would restrain,
O ye of wisdom full! but evil is your counsel here!
We're not of those content to live forlorn,
and feed on bitter herbs, where once they feasted royally.
We lie not on rough stones, who slept erewhile on sumptuous couch
The pyre's black logs heaped up in burning ground
to you indeed seem terrible; to us,
since our mighty spouse is dead,
the waters of the pleasant lake where spreads
the lotus-flower, and the fierce fires are one?"

The queen supposed to utter these words was called *Perum Gopendu*(=great queen), and her husband was the renowned *Butha-Pandiyan* of Madura.

In P. N. N., 255, the widow has found her husband's body amid the slain on the now lonely battlefield.

"If I should cry aloud for help I fear the tiger.
If I strive to bear him off, my strength fails me to lift his stalwart form.
May tremblings like my own afflict thee, pitiless death!
Were it not easy for thee to grasp my hand, and lead me to the shades?"

(*To be continued.*)

* The Skt. word *Cakti* (in Tamil *Catti*) is the name of Civan's 'energy' (see note 8 to life of Manikka Vacagar), or bride, Umai, who is also called *Cati*, and hence the words are often confounded.

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, JUNE 1899.

WHAT IS KALI?

The *Theosophic Gleaner* for June refers to the lecture of Sister Nivedita (Miss M. Noble) on "Kali and Her Worship,"* reported in the April number of the *Prabuddha Bharata*, and says that it fails to find out wherein the genuine explanation is given of the much talked of "Goddess", and that it is left as ignoran- about Her as it was before the perusal of the lecture. We cannot also avoid noticing the amount of confusion which ordinarily prevails in regard to this conception. For an historical review of the word and its usage, we would refer our contemporary to the section in Dr. Muir's Sanscrit texts Vol. No. 4, in which he treats of Durga. We would also summarise our own conception of the Goddess. The word literally means 'Fire,' and it is one of the appellations of God Agni and its worship is the worship of "Fire," a fact which ought to bring this worship much nearer to the worship of our Parsee brother than anything else. The word Rudra is also used to denote Fire or Agni; and the conception of Rudra of even to-day is as the God of Fire and Lord of sacrifices. (Medapatim, Pasupatim). The word Kali however came gradually to mean the Power or Sakti of Rudra and the Power or Sakti was also personified as "Mother," "Amba," "Ambika," and She is spoken of at one time as the sister and somtime as the

Kali means Fire.

Mother, and at another as consort, of Siva or Rudra though finally the last conception prevailed. In its final evolution, it means, the Power of God as Primal force (*Kriya Sakti*), as The Supreme Will, (*Ichcha Sakti*), as the Supreme Intelligence (*Gnana Sakti* and as the Supreme Love (*Arul Sakti*). The relation of Sakti to God is described as Abinna or Samavaya and is likened to the relation of heat to fire or Sun. It is as such that God is manifest to the world and can be known at all. Out of His Supreme Love, (Arul Sakti) which he entertains for the creatures which are lying dormant and suffering in the Kevala Bhandha condition, He *wills*, that they should undergo evolution and the multiplication of the worlds and all sentient life is brought forth. And He creates, sustains, and reconstructs and liberates finally; and all these *Powers* of His are described as Saktis and by different names. This original Sakti is called *Nishkala*, is pure, and formless, imperceptible, and infinite. You may as well try to reach the sun and understand its real magnitude and splendour as to try fathom the nature and majesty of this Supreme Power. Yet how do we know and feel this Power? An infinitesimally small part of this Power descends and is reflected in another lesser power or Sakti which is both perceptible and imperceptie, Sat and Asat, which has form and shape; and this power is called Maya. And here we may refer to our table of Tatwas printed at page 244 of Vol. I. This Mayasakti, it will be noticed there comprises from the grossest earth to the highest & finest sakti called *Nadam* and *Vindhu*, which means 'sound' and 'form.' Mayasakti is first divided into Suddha-Maya and Asuddha-Maya and as it descends it becomes grosser and grosser and less and less powerful. It will be noticed that '*nadam*' 'sound," is the first thing that is produced in evolution, and "Powers of Sound," its constructive and descriptive aspects, are those that are symbolised in the various rhythmic dances of both Siva and His Consort Kali. This '*Nadam*' is the '*Nada Brahm*' or '*Sabda-Brahma*' of the *Purva-Mimansa Vadins* as symbolised in the Veda. This '*Nadam*' again is the *Pranava* or Omkhar and this *Omkhar* Sakti is called also Kudila or Kundalini, and is the presiding power or Sakti in Gayatri. Here you have to distinguish even at the very first start this *Suddha maya sakti* familiarly called *Kudila*

Kali is Love and Light and Power.

Kali is Sudda-Maya-Sakti.

* We have since received also Swami Abhananda's New York lecture on the *Mather-hood of God*, for review and he also makes out his Kali to be Prakriti or Maya, and sub-divides this again into Avidya Sakti and Vidya-Sakti, and as he goes on to say 'as fire and its burning Power or heat are inseparable, so Being and energy are insparable and one,' in the Personal God, which is also raid to rest on the Absolute, the Ocean of absolute intelligence, extend and bliss, in an unmanifested form. This so called Personal God or Ishwara can be nothing more than Pure and unadulterated Maya or matter and the Swami's worship of Iswara and Kali becomes worship of matter or Maya.

sakti from the one ray of the true Siva Sakti which is reflected in it. This *Kudila* is highly powerful, in itself is the highest power of Nature (matter), but in the presence of the Supreme-Siva-Sakti, this is inert. The *Kudila* or *Maya-sakti* maybe likened to the finest and most polished piece of diamond; and what is its nature? It is merely a colurless opaque substance and nothing more. But we always associate 'brilliancy' and 'light' with this diamond; and whence is this colour and brilliancy derived? Of course not from itself but from the light of the sun. In the absence of the solar ligth or other kind of light, nobody can distinguish this so called brilliant diamond from its surrounding darkness. Here the opaque crystal of the diamond is Maya Sakti. Light is Kali or Sakti and sun is Siva. And the distinction between one kind of crystal and another, consists in their different powers of refraction and reflection. So it is in regard to this Maya sakti or Kali. In its various forms, through its thousand facets, it possesses the power of reflecting the primal Siva Sakti more or less and in myriad hues. And its highest forms, '*Nadam*' and *Vindhu* are so indistinguishable that they are called *siva* and *sakti* also. And this highest sakti *Kudila* or *Kundalini* is the Sakti or Kali, that is reached at by the perfect Gnana Yogi. And these even so far forget the distinction we have drawn above, that they identify this Suddha-maya with the true Siva Sakti, and to this highest class of yogis belong; Srikanta and others and their Parinama Vada would be intelligible also in this light. Descending from (nadam) *Kudilai*, the Kali or Durga or Sakti of the highest Gnana. Yogis, we go down 5 places and reach up to Suddha-Vidhya which are forms of Suddha-Maya, and in which the power of True Sakti, are reflected and they form, Siva, Sakti, Sada-siva, Maheshwara, and their Saktis, which are Potent Powers and Lords of creation and Sustentation and Destruction, clearly set forth in the Vedas and Upanishads and Puranas, but very rarely distinguished from each other by the ordinary student of Indian Religion. The next five divisions of Asuddha Maya (28 to 26), are rarely noticed at all by other schools. But these five constitute the *Pancha Kanchukam* or material coat of Purusha or Atma or individual soul. This Maya coat or Sakti is Nirguna; and this Individual soul with this Nirguna coat has generally the form of Rudra or Ishwara, and is accordingly mistaken by certian class of Vedantis, for the Supreme God Himself; and this individual's Sakti is also invoked as Kali or Ishwari. We may here premise that these classes of Maya Saktis or Kalis from 36 to 26, both inclusive are rarely known to any other schools besides the Saiva Schools. And when we come to No. 25, we reach the goal of most of the sectarians, Jains, and Sankhyas, Mayavadis, and Pancharatris. This 25th is is Prakriti or Pradhana—whose essentail natuie is said to be the three gunas. Some of them would recognize nothing else than Maya as the existent; but others regard the soul clothed in Prakriti as the highest Padartha and to them Prakriti is in abinna relation with soul; soul itself becoming by Parinama, Mulaprakriti. And to them, this Prakriti-Maya Sakti or Kali becomes a mother and goddess of very great Potency, and we find Bagavan Ramakrishna Paramahansa lavishing all his affection and praise on this so called Personal God, Maya Sakti, Kali &c., and this Maya Sakti is the Kali worhipped by the great Guru's Sishyas, including sister Nivedita. The worship of this Maya-Sakti by itself is not a bad thing and when rightly pursued, it will land the novice into higher paths, but there is always a danger in invoking purely material Force; and the degradations to which this Sakti worship has fallen will illustrate the risks of this path, a path, called Vama or left-handed, which though practised in the north, has been totally given up in the south; and we may positively declare that the worship of Kali in its three froms, as Mahadevi or Lakshmi or Saraswati, in the south is perfectly pure and holy. Going down a step below, we come to a form of worship which is the prevailing form in Europe and even in India. It is the worship of the Buddhi, or the Intellect which leads one into agnosticism and sometimes negation. They ignore a soul or any spritual principlo of Love and Gnana in the universe; and the highest, these men of intellect could postulate is an ideal of moral and mental Purity, an ideal sufficient in itself, if with this ideal these professors could undertake to carry humanity with them and elevate them to a higher and a purer life. But unfortunatly, this beautiful moral code (on Paper) has rarely any vitalisng power and has failed in practice; and in Buddhism, we have an example of

Kali is Kudilai or Kudalini.

Kali is Asuddha-maya Nirguna Sakti.

Kali is Prakriti or Guna Sakti.

Kali is Buddhi or one's Egoistic Intelligence.

the grandest Failure. It was only the other day that Dharmapala declared in the pages of the Mahabodhi Journal his vexation at the failure of his mission even in his own land, and to the very little power for good which Buddhism possessed and exercised there.* And two classes of these worshippers of the Intellectual & moral Ideal we can note. In the East, as in Buddhism, it has taken a pessimistic turn, and has landed in blank asceticism. In the West, these philosophers strive to bring the greatest happiness (physical and social) to the greatest number; and we find its modern apostle Max Nardau speaking up for pure pleasures, for the masses, and for grand Music Halls, and theatres and such sort of sensual enjoyments. And to the positivist philosopher, his home is his shrine, and his wife and mother and daughters are the Maha Devis and Devis, great and little Goddesses Here also we note this Kali worship. Going below, we come to the worship of the more sensual pleasures in grosser and grosser form, and this is all the wosrhip of the Kali, the fire of Desire in man.

Worship of mother and wife and daughter.

And it is this Kali, of animal passion and desire which if allowed to have free play would make its votary completely desolate, as desolate as the habitation† of this dread goddess Kali; and South Indians take care to locate her outside all human habitations, at the extreme end of the village & town; and the conquest of Siva and Siva-Sakti over this Demoness Kali is set forth by the poet and by the painter and sculptor. And now that we have enumerated the the different classes of Kalis from the lowest to the Highest, and presented such a vast range, our contemporary is at liberty to choose for himself the Kali whom he most likes; but evidently he does not believe in any higher power than his mahatmas—and so the notions of Fatherhood and Motherhood of God cannot appeal to his fancy.

Kali is our animal passion and ignorance.

The Siddhantis have the highest conception of Sakti and Uma, Love and Light of God; and the following stanza which elsewhere appears also in this number sums up all our notions about the supreme majesty of this Love Power, and its presence in all forms of mother Nature (matter or maya)

ஈசனருளிச்சையறி வியற்றலின்ப
மிலயமொடுபோகமதிகாரமாகித்
தேசருவமருவுருவ முருவமாகித்
தேவியுமாய்த்தேசமொடு செல்வமாகிப்
பேசரியவுயிரையெல்லாம்பெற்றுநோக்கிப்
பெரும்போகமவையளித்தப்பிறப்பினையுமொழித்திட்
டாசகலுமடியருளத்தப்பனுடனிருக்கு
மன்னையருட்பாதமலர்சென்னிவைப்பாம்.

MAN, THE PRAYING ANIMAL.

Of the myriad conceptions of God, that God is He without Whom nothing can be, is one conception. In this general conception is involved the divine attributes of omnipresence, omniscience and omnipotence; a particular statement of which is found in the Biblical expression: 'we live and move and have our being in Him.'

2 Such being the case, is it left to man, or is he bound, to work for his good, either earthly or heavenly? That man has aspirations is a fact, be they for the good things of this world, or other worlds, or of spiritual blessedness. (Earthly abundance goes by the name of *manushy-ânanda*, the pleasures of paradise by the name of *dev-ânanda*, and spiritual bliss by the name of *Brahm-ânanda*.) Man's aspirations are in the direction of one or the other of these. How are they to be secured? Is it by self-effort, by vicarious help, or by God's Grace?

3. The doctrine of Grace discounts self-effort. (We will leave the subject of 'vicarious help' for the present.) The doctrine of Grace is compatible with the conception of God as stated above, viz: that he is omnipresent, omniscient, and omnipotent, and therefore related to man as the Sovereign Saviour, asking nothing from him in return. If there is to be any self-effort on the part of man, which may be supposed to attract God towards him and eventually save him, such a process would naturally conflict with the attributes of God such as those stated viz., omniscience, and omnipotence. Accepting therefore that Grace is the sole means of mán's salvation, what would be the consequence?

4. The consequence would be that man's effort would be superfluous, and may even mar the full effect of God's Grace. And therefore all self-effort ought to cease. This, in a word, is resignedness to God's will, and complete surrendering oneself to His pleasure or dispensation of his fate in whatever way that may best appear to His Divine omniscience, This is called the way of *Prapatti or Saranagati*.

5. All nature outside us seems to be a demonstration of this fact of resignedness. Looking at the mineral world, we see all self-effort absent; looking at the vegetable

* We may refer to the extract from a Ceylon Daily, which is going the round of the Madras papers, that the Cingalese are the most homicidal nation on the face of the earth.

† The habitat of Kali in Southren India is generally a sandy waste (பாலைவனம்.)

world, it appears to us that its progress from seed to flower and fruit is a natural process from which anything like self-willed effort for such progress seems to be absent; and looking at the animal world, and recognising therein only effort, of a kind different from what is found in man, and only effort made towards self-preservation, eating and procreating, there is absence, certainly, of any effort towards effecting its own salvation. But coming now to man (—is he not an animal?—), we see he has self-consciousness developed in him. The question is whether self-consciousness demands self-effort towards salvation?

6. But, the doctrine of Grace stated above, discountenances self-effort on the part of man for salvation. As a self-conscious entity, he has effort, and effort corresponding with the nature of his aspiration,—which is three-fold as stated above (para 2) But, if he would leave to God and His omniscience to do what He may think proper, he (man) need not try, not only for his salvation but as well for his earthly or heavenly (*svarga*) delights. This would mean that man need not unnecessarily concern himself about his own welfare, knowing that God undertakes to do all that for him (man). In short man need not aspire at all.

7. When, then, man has not to aspire; but if aspiration means hope, and hope is wishing, would, to cease to wish mean to cease to pray to a Higher Being? Prayer is another word for wishing for something. If there is nothing to be prayed for, neither prayer is necessary, nor is there any place for a Granter of prayer (God in our case). But according to the Doctrine of Grace, there is the Granter, granting blessings without prayer. (Prayer is here the mental counterpart of what we meant to express by self-effort. Mental effort is first; there after bodily effort follows suit). Granting blessings (of any of the three kinds stated in para 2) without prayers for the same on the part of man, is but consistent with the Divine Attributes, named above, omniscience &c. Where is then place for prayer? Is man to pray? If he is to pray, what is he to pray for? We have said above that as God does all for him, there is nothing he has to pray for. What is he then to pray for? Nothing? But if so is he to pray, or is he not to pray?

8. Our Visishtadvaita saints tell us that man *ought to pray*; but his prayer should take the form: '*Thy* will be done, not *mine*' * This kind of mentel attitude while allowing man prayer, allows God's mercy to act in its infiniteness.

9. Prayer they tell us further, is what distinguishes man from other parts of creation, and it is his natural birth right. Prayer is, *chetana-kritya*, or a duty that naturally falls to the lot of thinking man. Prayer is *râga-prâpta* they say, or what is a spontaneous out burst of a human heart feeling towards its Maker. Prayer is a natural accompaniment of a self-conscious being; and man being self-conscious, he is a praying animal distinguishing him from the non-praying brethren of his *animal* family. If physiologically man is charactirzed as the 'laughing animal' religiously he is distingnished as the 'praying animal.'

10. This leads us to extend our conception of God beyond that which involved only omniscience, omnipotence and omnipresence. The extended conception is, for our present purposes, the inclusion of the Attribute of love * on the part of God. Grace is the highest spiritual love conceivable. Prayer cannotes the relation of love between the praying man and prayed God; and this relation is natural (*râga-prâpta.*)

11. If the relation of love implied by prayer is natural how comes the element of hate? For inasmuch as love presupposes a subject, and an object of love, and the process of love between them, when we find in the world both God-lovers and God-haters, we have to explain the unnatural hating element in the latter as contrasdistinguished from the loving element in the former which has been said to be natural. If it is in man's nature to love God, and is in Gods' nature to love man, how comes hate?

12. Now, either God hates or man hates. But God cannot hate, for if he does, what can possibly be His motive for the same? Hate is the result of a desire not satisfied; and in order to hate, God must be supposed to have desires. But let us extend now our conception of God a little further than already stated (paras 1 and 10), so as to include all-satisfiedness or all-fulfilledness (*pûrna-kâmatva* or *avâpta-samasta-kâmatva*), an Attribute implying no unfulfilled desire whatever in the God-head. And therefore, when there is no motive for desire, there can be no hate. We find an illustration for God's love, and loving for love's sake, in the love of a mother for her child, from which (love) all motive for desire (or return) is absent, and hate has no existence. Again if God can hate, he is no God. Only a Perfect Being is God, and as to hate is to be imperfect there cannot be hate in a Perfect God. Unless God is perfect in all Auspicious attributes [*kalyâna gunâh*] and free from Inauspicious attributes [*heya-pratyânîka*], He will not be eligible for the position of a Diffuser of Grace. The Infinity of Auspicious Attributes antidotal to evil, is

* Says *Jitantâ Stotra* (Rig-Veda-Khila): '*Yad hitam mama Devesa! tad âjñâpaya Mâdhava!*'

* This love is symbolized as Sri in Vaishnava Theology, and never is a discourse on Vedânta begun by Ramanujacharya without referring to this love (*Sriyahpatih*, vide Proem to Bhagavadgita for example, English-translated by me).

the summation of all Divine Attributes culminating in Perfection.* Hence the element of hate is not on the side of God.—God, according to the conception postulated above, being Perfect

13. Then, hate is on the side of man? But it has been said to be unnatural, inasmuch as it has been stated (in paras. 9, 10 & 11) that to love God is natural in man (*râga-prâpta*). How then comes this unnatural hate on the part of man? Hate is no other than sin. How comes sin? This leads to the inquiry of the origin of sin but as that forms no part of the object of this paper: let us reserve that question for separate treatment.

14. To sum up. It is unnatural for man to hate God. To love Him is natural, tell our Saints. This relationship of love makes a man to pray. He prays for nothing. To pray is but the duty of an intelligent creature like man. To pray is what makes him human,distinguishing him from the kingdom of mere animal. Prayer is thus a matter of duty, making the possession of intelligence blessed, and not a barter used for buying God's grace. God's grace does not submit to such conditions, but comes naturally from His all-sufficient, loving, omniscient, omnipotent, omnipresent and perfect character. Prayer is thus a spontaneous expression of the natural love of man for God, asking for nothing; and Grace is the spontaneous expression of the natural love of God for man, asking for nothing.

15. Love is *Bhakti*. The Upanishads teach this. One Upanishad (*Taittiriya*) describes God as Love and Bliss *Rasovai sah. A'nandam Brahmeti vyajânat*).

A. GOVINDACHARYA,
of Vedagriham, Mysore.

* Hence the discourse in the Vedânta on what is known as the '*ubhaya linga*,' and Ramanuja never opens a discourse on the Divine without reference to God's Perfection first (*vide* for example Prœm to Sri Bhagavadgita, Englih-Translated by me).

LECTURE ON CREATION.

(Continued from page 282, Vol. II.)

IV.

As we promised in our last Lecture, we are now going to bring forward some arguments to demonstrate that the only way in which the origin of the Universe may be accounted for, is *by creation out of nothing*.

(*a*) The first argument is by exclusion. We may account for existence of the Universe in five ways only. Either the Universe came into existence by itself; or it always existed as it is now; or it was made out of an unformed, eternal, self-existent matter: or it evolved itself and emanated from God out of God's substance; or, finally, it was created out of nothing by God. But of these five ways of acconting for the existence of the Universe, four were rejected, because they were found to be either absurd in themselves, at variance with the principles of philosophy and the data of modern science, or contrary to God's immutability, infinite perfection, and simplicity. There remains therefore the fifth hypothesis only, that namely, which professes the world to have been created out of nothing by God.

(*b*) Moreover, Philosophy and Theology prove to evidence that everything that exists, save God, is contingent, that is to say, nothing exists with absolute necessity but God alone, and everything which is not God exists only so far, as He by His power originates its existence. But if everything which is not God owes its existence to God, it follows that everything is created by God out of nothing namely that all being, except God alone, owes its reality to the creative action of God.

(*c*) Again, God being infinitely perfect, His Essence possesses the perfections of all possible creatures in a higher and better way, and it is therefore eminently equivalent to an indefinite number of possible substances. It follows that seeing His Essence as it is, by His infinite intellect, He knows by this act of cognition at the same instant all possible things. But also His will is infinitely powerful, therefore He can, by a mere act of will, give existence to whatever possible substance He knows, that is, He can create out of nothing; and since the existence of the Universe cannot be explained in any other way, it was created out of nothing by God.

(*d*) Furthermore, as God is the self-existent Being, so to Him as such belongs the competency to be the First cause or the Creator of the Universe. For, as existence is the most universal effect, it must in consequence correspond to, and be the proper effect of, the most universal cause. (Cfr. St. Thomas, 1. p. q. 8. a. I: q. 45. a. V.) Existence is the most universal effect, because nothing can pass from state of possibility into the state of reality but by becoming existent. I can conceive a man in an ideal state, and then he is to me a rational animal: this is his essence, his definition. But that will not suffice to make him something real; you must add to it the gift of existence. That peculiar nature or essence must enter into composition with existence and then only you have a real man, of whom you can say verily, that man exists. Now if you look closely into the activity of secondary or created causes, you will see, that their energy, their activity is limited to nature only, not to existence. Existence is not directly the object of the actiivty of secondary causes: existence follows nature as its necessary result; existence is the peculiar effect of a superior, of a more universal cause. What secondary causes properly

do is but to bring together instrumentably the condition of existence: as, for instance, to join together in material beings, matter and form or actuality, or bring matter to so high a stage in nature as to require a superior or spiritual form. Thus nature brings together in a thonsand ways oxygen and hydrogen, and the existence of water is its necessary result; the seed fertilizes the ovary, and the existence of a plant or of an animal follows the operation of the secondary cause. Created agents may be said to co-operate with God in working out the essence of things: but existence is something beyond their power; it is the effect of a higher cause, of that cause namely, whose very essence is self-existence as such. When therefore, we ask for that energy or power to the exertion of which the Universe owes its origin, to whom should we point but to God, the self-existent Being, whose essence is nothing else but self-existence? Who else but He could confer on everything the boon of existence? Who else but He should have devised in His infinite intellect the essence of all things, and granted to them a proportional existence? Therefore, if the Universe has had an origin at all, its Architect, its Designer, its Maker, was Almighty God. If the vast mass of various existences have ever had an origin, this was due to the self-existent Being whose primary and proper activity aims at, and terminates in the production of existence. Such being the case, it is no wonder if God created, everything out of nothing. It could not have been otherwise. If the proper effect of God's activity is to produce existence, how could any thing have existed before God exerted His activity? Some say that God first created elementary matter out of which afterwards arose the world we behold. Let it be so: we do not object to this view: but it should always be borne in mind that primveal, chaotic or elementary matter also owes its existence to the First Cause, to the self-existent being, who created elementary matter as everything else out of nothing. If it were not so, namely, if matter were not indebted to God for its existence, but being uncreated had an eternal existence of its own, independent of God's action, God would not be the First Cause, the universal source of all things. The self-existent, the infinite Being, that is, God would no more have any reasonable claim to be thought of, and worshipped as the supreme and only God. Therefore if this Universe has had any origin at all, it must have originated out of nothing.

The arguments hitherto brought forward might suffice to prove the truth of the creation of the world out of nothing; but I am pleased to close this last Lecture on Creation with some consideration on Matter and life, which alone can prove beyond any reasonable doubt that the only way of explaining the origin of the world is *by creation out of nothing.*

In the first lecture we discussed together the possibility of the eternity of matter. We heard then Professor Charles A. Young say that "energy is unceasingly dissipated by the processes which maintain the present life of the universe, and this dissipation of energy can have but one ultimate result, that of absolute stagnation, when a uniform temparature has been everywhere attained. If we carry our imagination backwards, we reach at last a beginning of things which has no intelligible antecedent; if forwards, an end of things in stagnation." This is the conclusion of true science at the end of the nineteenth century. But materialism on the contrary declares that "matter a primorolial substance, self-existent, without conseious-ness or life, is the origin of all that exists, from the inorganic stone up to man,"(Buchner, Kraft and stoff.) And Moleschott says that "creation is only the affinity of matter, from which earth, air, and water are evolved into growing and intelligent being." (Moleschott, kreislau des lebens p. 84.)

Now, the essence or nature of matter is, of all things, most obscure and inexplicable, and whatever progress science has made, the question remains insoluble. Yet in reference to it, abstract Dynamics lay down the following laws. I Matter has the property of inertia, in virtue of which it is incapable of varying in any way its state of rest or motion. It may be the sport of forces for a length of time, but so soon as they cease to act it remains in the state in which it was left until they recommence their action on it. Hence whenever we find the state of a piece of matter changing, we conclude that it is under the action of a force or forces. This law is known as the first among Newton's Laws of Motion. II. Whatever matter may be, the other reality in the physical universe, energy, which is never found unassociated with matter, depends in all its widely varied forms upon motion of matter. Therefore *potential* energy, like kinetic energy, depends upon motion. (Newton's Principia; Thomson and Tait, Natural Philosophy: Maxwell's Inertia, etc.)

Now these two laws being taken for granted, we thus argue; Matter in itself is inert, it cannot be therefore self-existent. For the self-existent Being must have in itself the cause of its existence, otherwise it is not self-existent. But matter in itself is merely passive, that is to say, indifferent to rest or motion, and remains in the same state until changed by some external impetus. If matter, therefore, when existing, does not possess in itself the cause of its own motion, how can it be self-existent? Granting that matter is not self-moving, how can we grant that it is self-existent? We refer every change we find in matter to some external impetus and shall we say that matter is self-existent? Materialists say that creation is the potential energy of matter from which everything that exists up to man is developed. But, in the name of true

science we answer that potential energy like kinetic energy, depends upon motion, and matter does not possess in itself the cause of its own motion. Matter, therefore, does not possess in itself the cause of its own being, and consequently it must have been caused by the first Mover of the universe—the Creator of all, God—and cansed out of nothing.

Life affords us another argument for establishing the truth of the creation of the world out of nothing. "Unless we are disposed to take refuge in miracles or mysteries," say the Materialists, "we must admit that the first living beings were formed out of the earth by the free generative power of matter itself," (Burmeister, Geschichteder Schoffung). But against this unwarrantable assumption true science proclaims that the old saying "Omne vivum above" has been fully confirmed, and has found more accurate expression in the formula "that all life, both vegetable and animal, originates from a cell." (Cs. Ouenstedt' Scleiden; Ulrici; Huxley quoted by H. S. Bowden, Natural Religion, P. 183,)

All life, therefore originates from a cell. But whence is the first cell? Not from matter because, (a) to produce life, kinetic force is absolutely necessary and matter in itself is inert, nor without motion possesses any kinetic or potential force at all. (b) The perfect cannot proceed from the imperfect. and matter is infinitely inferior to any living germ, however infinitesimal it may be. (c) "Any greater degree of intensity of the physico-chemical processes of matter, any increase of light, heat, electricity, and the like, above their nornal degree of energy, weakens, instead of strengthening, vital power, and after a certain point of intensity utterly destroys all organic life. Consequently, to assume *that* to be the cause of production of organic life which is pernicious and destructive of its existence, is a self-evident contradiction." (R. Wanger quoted by H. S. Bowden.) (d) Life is a force of its own kind, specifically distinct from everything we see in matter. It cannot be therefore attributed to a cause, which in itself has not the elements necessary to its development. (e) Neither can the origin of life be explained by Darwin's theory. For the theory of the genesis of species involves the negation of the objective reality of the idea or specific essence, containing a substantial fixedness of character and form, and the power of producing itself within the limits of its own nature. It confounds accidental varieties with substantial transformation, and artificial means with natural processes. It is contrary to all historical experience, and the constant fact of the sterility of hybrids; it stands in contradiction with itself in the bearing of the two laws of the struggle for life and natural selection, which well restrict rather than widen the limits of development, and keep the species within their own boundaries, rather than expand them into new forms and modes of existence. (f) Finally, life cannot have originated from matter, because life is quite unproduceable by mere mechanical or chemical means. With all our progress in natural science, no one has ever seriously thought that a living body could be produced from the crucible, nor a plant, nor even the lowest moss, "We are doubtless able," says Liebig, "to adapt, alter, intensify, and neutralise the cohesive forces in the atoms of organic combinations. We can, by the combination of two, three, or four organic atoms, create molecules of a higher order, or we can resolve such combinations back into their constituent atoms. But we cannot, from its constituent elements, produce even one of these organic combination. No laboratory will ever create a cell, a muscle, a nerve, in a word, any trully living particle of an organism." (chemische Briefe, I, 252.)

Therefore, man cannot directly produce any living being He can only apply the active to the passive principle, the seed to the germ, the life-giving fluid to the ovary, and life will ensue in a manner secret, mysterious and altogether beyond comperhension. In the fecundation and successive development of all germinal cells there is at work a secret agent which out of inorganic substances makes organic combinations, and out of dead matter, through the instrumentality of secondary causes produces a living being. The secret Agent is God, the creator and preserver of the universe.

Now we shall ask again: If the first living cell was not from matter, whence was it? Whence came the first living germ that gradually evolved into a perfect being? Shall we say that it arose by chance? and that life is due to a haphazard? But every sensible man knows that nothing arises by haphazard, much less a settled order of organic being. If, therefore, neither matter nor chance can be appealed to, in order to explain the origin of life upon earth, we must conclude that life owes its origin to God, who out of nothing created the first man, the first animal, the first tree, the first herb, the first element of matter, the first atom, the aggregation of which formed the plastic root of the material world.

To sum up. Either we must admit that the problem of the origin of the universe is a mystery altogether beyond solution, or we have to proclaim with the christian Bible that "in the beginning God created heaven and earth." The first alternative may perhaps be dear to man's pride, who chooses to confess himself ignorant of, rather than submit to his creator; but the second alternative is the consoling faith of milions, and the verdict of science declaring that "there was a beginning, and that for it no force where of she takes cognizance can account."

G. Bartoli, S. J.

EXTRACT.

ARE ANIMALS IMMORTAL?

BY JOSIAH OLDFIELD, M. A., L. R. C. P., M. R. C. S.

The commonest excuse for taking the life of an animal is "that it has no soul." Is this true? And if so, how do we know it? Revealed religion does not say so. It is only the dogma of ignorant selfishness which can say definitely and emphatically "Animals have no hereafter."

Many a nation-aye, one as highly developed as the Jewish in the time of the Maccabees—has denied that women are fit to enter the heaven of the blessed, and if they have a future at all, it must be in the Gehenna of destruction.

"Animals have no consciousness of a future life, and therefore have no future life.? Does this follow? There are, and have been, races of *men* who have had no consciousness of a future life: have they, because of this, no future life? Do those who claim immortality to man because of his consciousness of a future life, deny it to those who, in a fixed creed of atheism, have no belief in a soul entity apart from a chemical vitality? Would they deny a future existence to idiots and lunatics on the ground of inability to formulate thought which can be projected beyond the limit of temporal existence? I think not. Why then should such arguments be valid in the case of lower animals?

Let us take one of the most striking arguments in favour of human existence after death—the incompleteness and consequent injustice of the present life, considered as the totality of human existence. The fathers eat sour grapes and the children's teeth are set on edge. Why should the children thus suffer if they have had no past and will have no future? A child is born into the silence and darkness of a living tomb, sightless, dumb, deaf, and often suffering daily pain. The poor creature mysteriously comes into this world and lives on in patient, protracted existence until, as an old man, this mockery of a man passes beyond the veil. But if the touch of the skilled teacher can get into the dark, secret chamber of this tortured soul, the first lesson taught is that "God is Love."

This would be a gaunt lie, a starting skeleton of hypocrisy, if this life were all. The very thought picture of such a case a thrown on the screen of God's love proves more forcibly than any argument can prove, that this life is *not* all, but that there shall come a great awakening, a new vision, and a restitution, when the incomplete puts on perfection.

Let me illustrate my meaning more fully. A noble soldier dares the rain of bullets to save a wounded comrade, and falls dead upon his friend's body. A saintly hero crosses sea and land to bring the knowledge of God to barbarous races, and when he arrives among them they torture and slay him. A husband and father, noble and gentle, joins a rescuing party and descends a pit. A fall of the roof crushes him to death, and from a blighted home the sunshine goes out for ever. But the drunken sot, who is a terror to his wife, and a curse to his children, is rescued alive to continue has career. An orphan girl, in the innocence of her love and confidence, gives all her treasure to a man, and despoiled and ruined, sinks into a shame from which she will never rise again, and into a disgrace from which death alone will free her. Upon a happy village-life, where all is joy and peace, there breaks the storm of war, which others have kindled, and proverty, wounds starvation, and death are dealt out with a lavish hand. We change the scene; a slave raider is there, men are carried off to be sold to a hopeless, life-long misery, and woman to brutalities which they would embrace death to escape.

If there were no past and no future life, these tragedies of human suffering would cry out in bleeding, burning, tongue, that there is no God, and no Good. But believing that there is a God, and that this God is Good, the inexorable fact is borne in upon us that there must have been a past life to every one of us, or that there will be a future life for every one of us, or that both a past and future connect this little span of life, and unite it into the perfection of a great whole.

Has this no further lesson to teach us? Are men able by the force of pressing, age-long experience to grasp a future life for themselves, and deny it for women? Are they able at length to include women in the circle of God's love, and exclude all others of His creatures? The same laws of physical life hold good, from the lowest bit of bioplasmic jelly to the highest form of man. Who shall say that the natural laws by which God has developed mind and soul consciousness in man are not equally applicable *pari passu* in the evolution of all life? If the inexplicable sufferings of man, the inequality of terrible burdens, form a logical argument for a future life in his case, why should it not do the same in the case of animals, who suffer just as uniqually, just as inexplicably, just as terribly, as man suffers? May we not conclude that in God's hand there is a slave for every wound of theirs, too; a crown for every cross of theirs too; a recompense of life for every broken heart among them? The same things occur in animal life as in human life. The Gelert, who saves the child by fighting with the wolf, is killed by his master in the sudden anger of an irrevocable mistake. The great St. Bernard, braving the bitter frost to save a wayfaring stranger,

is dashed over a precipice by a block of ice, and is broken into a thousand pieces. The brave Newfoundland leaps into the stormy waves to save the drowning child, and sinks exhausted, beaten helpless against a rock. The weary cart-horse, and the patient ass live out a slavery of goaded over-work, in which scanty food and short hours of sleep are the only solaces from the daily monotony of stinging lashes, heavy blows, panting breath, and straining muscles. Robbed of love, robbed of the joys of parentage, robbed of rest, labour and toil is their portion, until limping and spavined, the horrors of the knacker's yard come as a happy release from suffering.

I have often shuddered as I have seen a cow—which had been torn from her home in America, and brought hither in a ship the horrors of which have been described as "beyond description"—landed by the help of plentiful blows in a London dock, and then caught by a chain thrown over her horns, and dragged by a windlass into a slaughter-house. With lolling tongue and starting eyeballs, she is goaded on, inch by inch, through those moments which must be to her as centuries, and as she wildly tries to break away, she slips on the floor, sloppy with pools of blood. But she must stand to her doom. So a cruel poke, or a twist of the tail brings her to her feet again, to be dragged on and on, until, pressed close to the fatal ring, with every nerve on tension, and anguish expressed in every fibre of her body, the pointed axe comes down with a crash into the skull. Happy is the cow if that aim be true, and the last shiver then passes through her sinking frame.

I have entered the vivisection prison, and heard the piteous moanings of the victims. The poor cats have put out their paws through the bars, and begged piteously, and all that I could give them was but a touch of compassion. The timid, innocent guinea-pigs were there, put into the same cages from whence others had gone to their long home, and whose tortures were now over. *Beati mortui*! The helpless little rabbits looked up at me half stupidly, for the poison in their food had happily begun to dull their senses, and left only the dead hum of the blunted pain upon them. The pathetic, imploring cries of the cats will remain with me as long as life lasts, and tell me more forcibly than words can speak, that they, too, have a future of recompense.

The argument is the same; the premises are the same: the conclusion is the same. "Made perfect by suffering" is as much applicable to the earlier stages of life as to the latter, as fittingly appropriate to the suffering animal in non-human shape who has much humanity, as to the suffering animal in human shape who has little humanity. If the heart be broken, whether of man, woman, or faithful hound, there shall be space in the Heaven of the Infinite to heal it. If the opening soul has been bruised and crushed, whether it be formed within the greasy covering of a Greenlander, the black skin of a negro, or the tawny hide of a mother lion deprived of her whelp, there is hope—nay, there is faith—that it shall be bound up again. If self-sacrifice has been lost, if man or animal has thrown away his life in vain to save another, it shall be found and restored again in the great Hereafter. If all the tender love of a mother, the anguish of child-birth, the cares and solicitude, the toil, the labours, and self-stinting to give the best of her life to her offspring, be common to creation, then creation in common shall appeal by a common sufferings of motherhood to a common life in the Hereafter. Understanding the continuity of all life, we shall be able to understand something more of the universal Love of God, a love not restricted to a few creatures called men, but widely extended to all His creation. We shall be able to grasp more of the inspired meaning of the poet, who uttered a truth, the whole of which is barely understood, when he sang—

> "That nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete.

—The Herald of the Golden Age.

THE DRAVIDA BHASHA SANGHAM.

Madras, 12th May 1899.

An Appeal.

Sir,

In the conviction that the time has come when a serious effort should be made for the improvement of the vernacular literature of Southern India, and that for any effort to be successful it should receive the sympathy and active cooperation of intelligent and influential people, we take the liberty to make this appeal to you. For some time past, the question has attracted much public attention, and among the proposals made for carrying out this object is the establishment of an Oriental Side in the University. The public does not know what shape the final decision of the University may take or whether any decision will be arrived at immediately. It is also probable that the Department of Public Instruction will, at no distant date, consider the desirability of instituting adequate public examinations in the classical and the chief vernacular languages of this Presidency. That these efforts are calculated to promote the progress of vernacular literature there can be no doubt. But the present appeal is on behalf of an attempt which aims at the same end by following different, and, as we believe, more practical methods. It is necessary that our vernacular literature should improve

more in breadth than in depth: in other words, should become an instrument of the education of the people rather than remain the property of a few gifted scholars. No literature can be healthy or progressive if it does not reflect the feelings of the people, instruct their minds, and foster their honourable ambitions. The expansion of people's intelligence and activity, and the expansion of their literature should act and react on each other. Much as we revere the past, we must admit that the progress of the nation requires an asssimilation of western ideas and consequently the improvement of the vernaculars for the adequate expression of these ideas. We are, therefore of opinion that any attempt which is limited to the object of preserving the old Dravidian classical works, however valuable in certain respects these may be, can only be one-sided and can do good only in a very limited field. In order that good results may be attained, which will benefit the bulk of the community and be far-reaching, the attempt should be directed towards the development of fresh liteature on modern lines. It is hoped that the establishmeut of an association, consisting of persons interested in the improvement of Vernacular literature on these lines, will help in the accomplishment of the objects that we have indicated above. In the accompanying papers you will find the objects of the association and the means by which they are to be attained definitely stated. We feel confident that they will commend themselves to you, and if they do, we request that you will be so good as to intimate to M. R. Ry. V. T. Seshadriachariyar, Purasaippakam, Madras, your willingness to have your name registered as a member.

We remain,
Sir,
Yours faithfully,
T. M. Appu Nedungadi.
T. Balasundara Mudaliyar.
H. Narayana Rau.
V. T. Seshadriachariyar.
G. Subrahmanya Iyer.
K. Viresalingam Pantulu.

Proceedings of a preliminary meeting in connection with the

"SOUTH INDIAN DRAVIDIAN SANGHAM"

held at Pachaiyappa's Hall Madras, at 3 P. M. on Saturday, the 5th March 1899.

Present: Dewan Bahadur the Hon'ble Mr. Justice Subrahmanya Aiyar Avargal and about 50 Native Gentlemen, besides a large number of students of the college department, interested in the movement.

Dewan Bahadur the Hon'ble Mr. Justice Subramanya Aiyar Avargal C. I. E. in the Chair.

Resolved that an Association by the name of the '*South Indiah Dravidian Sangham*' be formed and that a Committee, consisting of the following gentlemen, be appointed to revise the draft circular proposed to be issued to the public, to draw up a scheme in respect of the aims and objects of the Sangham, and to adopt the necessary measures to convene an inaugural meeting as early as possible.

M. R. Ry., V. T. Seshadriachariyar Avl., (*To be convener*)
,, T. Balasundara Mudaliyar Avl.,
,, T. Ramakrishna Pillai Avl.,
Rao Bahadur K. Viresalingam Pantulu Garu,
M. R. Ry., M. Seshagiri Sastriyar Avl.,
,, G. Subrahmania Iyer Avl.,
,, M. Rangachariyar Avl.,
,, S. Rangiah Chettiyar Avl.,
,, T. M. Appu Nedungadi Avl.,
,, H. Narayana Rau Avl.,
,, S. Mangesha Rau Avl.,
Dewan Bahadur V. Krishnamachariyar Avl.
M. R. Ry., M. Krishna Avl.,
Rev. Mr. J. Lazarus,
M. R. Ry., C. V. Swaminatha Aiyar Avl.,

Proceedings of the Committee at its Meetings on the 9th, 16th, 20th, 28th, and 30th, March and 8th April 1899.

I. Resolved that the name of the Association be the '*Dravida Bhasha Sangham.*'

II. Resolved that the objects of the Sangham be:—

(1) Publication of ancient Dravidian works:

(2) Production and development of Dravidian literature on modern lines.

III. Resolved that the following means be adopted for carrying out the objects of the Sangham:—

(1) That a journal be published by the Sangham in each of the four principal Dravidian languages, viz., Tamil, Telugu, Malayalam and Canarese.

(2) That lectures in the above languages be delivered, from time to time, under the auspices of the Sangham, on such subjects as are within the scope of the Sangham.

(3) That standard books on scientific and literary subjects be published in the above languages, or grants-in-aid be offered for their publication, as the Sangham may deem expedient or necessary.

டாக்டர். உ. வே. சாமிநாதையர்
நூல் நிலையம்,
சென்னை-600090

(4) That prizes and medals be awarded in recognition of merit in original works.

(5) That honoraria be offered for translations and adaptations of prescribed works.

(6) That the Sangham determine, by periodical conferences of competent persons or by other means, suitable expressions to convey scientific and technical ideas.

IV. Resolved that the Sangham consist of

(i) Patrons,

(ii) Life-members,

(iii) Honorary Members, and,

(iv) Ordinary Members.

Patrons shall be those who are chosen as such by the Sangham.

Life-Members shall be those who, contribute not less than Rs, 100 to the funds of the Sangham.

Honorary Members shall be those who, whether they are otherwise connected with the Sangham or not, are chosen as such, in consideration of distinguished literary work done in connection with the Dravidian languages and literatures. The total number of such members shall not exceed 24.

Ordinary Members shall consist of those paying an annual subscription of five Rupees.

V. Resolved that the management of the Sangham vest in an executive board of the members.

VI. Resolved that a Committee consisting of the following gentlemen be appointed to draw up an appeal in English, Tamil, Telugu, Malayalam and Canarese to the public, explaining the objects of the Sangham and inviting support, to issue the same and to place the replies before the next meeting early in July.

M. R. Ry. T. M. Appu Nedungadi.
" T. Balasundara Mudaliyar.
" H. Narayana Rau.
" V. T. Seshadriachariyar.
" G. Subrahmanya Aiyar.
Rao Bahadur K. Viresalingam Pantul.

NOTES AND COMMENTS.

Dr. Pope's Tiruvachakam.

In a letter, received during the month, we gather that every care is being bestowed both on the annotation and printing of the book to make it valuable in every way. He is also arranging with the Press authorities to reproduce the illustrations which will give both English and Indian readers a more vivid idea of things. We extract the following passages also from the same, which will not fail to interest our readers much.

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"I shall be very glad if the view I give of the Siddhanta Religion and philosophy should in any way counteract the thoroughly unphilosophical and irreligious perversions of Buddhism which are current. The fact is that the protest on behalf of God, the soul, and immortality made by the "Santana Gurus" is one of the greatest attractions to me. I feel as if a real student of those works must find the Holy gospels and Psalms which are the joy and strength of my own heart, very much akin to the real scope of this admirable system."

***

"I need not assure you and many other South Indian friends with what entire affection I regard them and how earnestly I offer my humble prayers on their behalf. What little life is left me will be expended in Tamil. In the other world, I have some how the conviction that I may talk Tamil with many good men, whom I shall understand more thoroughly than I can now. I commend to your guardianship all my publications which I should like to know were circulating much more largely than they do now."

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An old and rare Mss. of Skanda Purana.

In the course of his recent journey to Nepaul in search of Sanscrit manuscripts and inscriptions for the University of Cambridge. Mr. Cecil Bendall, who lately retired from the staff of the Department of Oriental Literature in the British Museum, made, says the London correspondent of the *Manchester Guardian*, some discoveries of early manuscripts of great interest and value in relation to the literary history of India. For instance, the extant Puranas have been pronounced by most critical scholars to be quite modern compilations, the oldest of them not earlier than the ninth century. A. D., and in this connection it is of great importance that a manuscript of a considerable portion of the Skanda Purana, written not later than the sixth century, A. D., has come to light in Nepaul, and has been acquired for the collection of the Asiatic Society of Bengal. Mr. Bendall was able to spend many days in the examination of the Maharaja's splendid

collection of manuscripts and he came accross two old copies of the poems of Vidyapati, whose works have hitherto been chiefly known from poor modernised editions of no account for the linguistic student. The new manuscript will probably prove of great value for settling the difficult problem as to what the language used by Vidyapati actually was. Mr. Bendall also discovered about fifteen new inscriptions, most of which are of considerable antiquity and importance for the history of ancient Nepaul. He found modern Nepaul and its population, with their customs and superstitions, a promising field for the student of ethnology or folklore, and was specially struck with the parallelism which he noticed between some of the features and practices of Roman Catholicism and of the Buddhist religion in Nepaul. This resemblance between the Nepaulese form of divine worship and that of the Catholic Churches is, however, not peculiar to that country, as Lord Curzon informed Mr. Bendall that he had himself observed it in many other Buddhistic countries."

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Interpreter of Buddhism.

As illustrating what the Rev. Doctor says about Buddhistic preversions, we may refer to what appears above the signature of a Master of Arts and a Vidya Bhusan to boot in the April number of the *Mahabodhi Journal*. The master of Arts in proceeding to repudiate the aspersions against Buddhists that they are irrecoverable *Nastiks*, that they believe neither in the existence of God, nor in that of the individual soul, and that their *Nirvana* which is their *Summum Bonum is* utter extinction, gives a novel definition of *Nastika*. He says the word is very vague and it may mean disbelief (1) in future births (2) in God (3) or in the soul (4) or in any eternal substance. And He exonerates Buddhism under the first definition. Coming to the second definition, he asks 'what is God?' If God is synonymous with the Governor of the Universe, then our learned scholar says there is no God, and calls in aid of Buddhism, the most advanced scientists of the day and asserts that the only real Governor is men's *Karma*: And if God means karma, then, he safely argues that Buddhists are theists. Under the third head, he defines soul as the component of ideas transmitted in Karma and he quotes Dr. Paul Carus who says, "In a word, there is no entity, or soul substratum or soul substance that is possessed of sensations, impulses and motor ideas, but all the sensations impulses and motor ideas of a man are themselves part and parcel of his soul. And from a misapprehension of the phrase that the soul is neither *the Sat nor Asat*, he says that Buddha really meant a higher kind of thing which is neither existent nor non-existent. And he says, on the fifth point that in Nirvana, the soul or "I" enters into *Sunyata*, but he defines *Sunyata* as a place of Refuge, i.e., it enters its own refuge after its illusions are all gone. The waste of intelligence displayed in this special pleading is so patent that we refuse to go into its illogicalities. But a correspondent in the Hindu, who styles himself Dharmapriya surpasses this M. A. and surpasses himself in his defence of Buddhism. He says that all religions are at bottom atheistic; some are unconscious of their atheism, others only semi-conxious; while a few like Buddhism are conscious of atheism; and he further adds that the theist's belief in God plays very small part in the practical lives of men that and, even Sankara did not believe in the existence of a Personal God. And he lifts up his *Bodhi* (whatever it may mean) to the Highest Pedestal of the Unknown God, and enlarges very much about its far reaching Power and influence. We are however glad to think that both the "*Hindu*" and the "Indian Social Reformer" have expressed themselves out-spokenly that it is not possible to revive Buddhism in India and that it will neither be necessary nor beneficial.

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The Humanitarian League :—

The eighth Annual Meeting of the Humanitarian League was held at St. Martin's Town Hall on Tuesday afternoon and was followed in the evening by a largely attended Conversazione of members and friends. The Report for 1898 shows a continued increase in the strength and activity of the League, which, in addition to its central committee, has now four special Departments dealing with the questions of Criminal Law and Prison Reform, Sports, Humane Diet and Dress, and Lectures to Children. Copies of the Report, with other information, can be obtained from the Hon. Sec. 53 Chancery Lane W. C.